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For the

Station at Cape Town

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THE  
**MISSIONARY MAGAZINE**  
 AND  
**CHRONICLE,**

RELATING CHIEFLY TO THE MISSIONS OF

**The London Missionary Society.**

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankey, the Society's Bankers 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.



**PERILS OF TRAVELLING THROUGH THE JUNGLES IN INDIA.**

THE itinerant labours of the Missionaries at Calcutta, in the extensive and densely peopled neighbourhood of that vast metropolis, have always borne a character of strong and varied interest. The purpose for which these exertions have been made has been two-fold; first, to communicate the Gospel to the natives, and,

secondly, to obtain exact information as to their moral and spiritual condition, with a view to more extended and regular efforts on their behalf. In December last, two of the brethren, the Rev. A. F. Lacroix, and Rev. J. Campbell, with this object in view, proceeded on an excursion up the Isamuttee river, through the districts of Bagundee, Jessore, and Kishnagur. The natives whom they observed, or with whom they held personal intercourse on the way, especially those employed cutting down trees in the jungles and forests, they describe as being extremely ignorant and superstitious; and deeply needing religious instruction, consolation, and peace. The brethren further remarked, that these our fellow beings are not only suffering under the evils of an utter unacquaintance with the only true God and Jesus Christ whom he hath sent, but that, in their outward circumstances, they are also exposed to numerous calamities of a peculiarly trying nature. Among the latter may be mentioned, the constant peril in which they are placed from the insatiable beasts of prey, and amphibious monsters, which swarm the desolate jungles and rivers of this part of India. Against these ravenous and almost resistless creatures, the defence which they can make is feeble in the extreme; and the bodily wounds, of which multiplied instances occur, followed in many cases by agonising death, but too fully warrant the apprehension of danger, scarcely less painful than the reality it forebodes, under which the unprotected natives almost constantly labour. From the frequency of the accidents experienced in this way, the brethren (who have themselves the same perils to encounter, but with more resolution to meet them, knowing, besides, that no harm can befall them from man or beast without the permission of Him in whose service they go forth) take occasion to notice the advantage which would arise if Missionaries, labouring among a people so situated, possessed, in addition to their own proper qualifications, some share of medical knowledge and skill. This would often be brought into requisition, and it is thought might be the means, not only of serving the cause of humanity, but of securing to the Missionary a large accession of moral influence, which, under the Divine blessing, could scarcely fail to operate in his favour as an ambassador of Christ unto the Gentiles.

After entering the Isamuttee river, which they describe as "a beautiful stream, but much infested with alligators, which frequently carry away both human beings and cattle," the brethren proceeded to Takee, and thence to Bagundee, at which place they experienced a most gratifying reception from Dr. Temple, the Superintendent of the East India Company's Salt Agency residing there. His skill in the medical profession, they state, enables him to do much good among the poor natives of this sequestered district, who flock to him from all quarters for advice and medicine. In support of their opinion, as to the desirableness of Missionaries in this part of India being qualified to afford medical and surgical aid to the natives, and also as tending to show that the Bengallees, in cases of emergency, are not destitute of courage and self-possession to the extent generally supposed, the Missionaries mention the following circumstance of which the preceding page contains a representation:—

"Dr. Temple related to us that some time ago two villagers were returning from a neighbouring market, and had to leap over a ditch that communicated with the river. One of them got safely over; but the other, in attempting to follow his comrade, was seized above the knee by an alligator that lay concealed underneath. The monster was hastening to the river with its prey, when the man had the presence of mind to thrust his thumbs into its eyes. The alligator, unable to bear the pain, instantly let go its hold. The poor man's friend, who had been a spectator of this frightful scene, then rushed forward, pulled him out of the mire, and brought him to Dr. Temple, who found the leg so dreadfully

lacerated as to render immediate amputation necessary. The operation succeeded, and the man was restored to his family, who, on hearing of the circumstance, had given up all hopes of ever again seeing him alive."

Having left Bagundee and visited several other places, the brethren arrived at Poorooa a large village on the eastern bank of the Isamuttee. They were kindly received by the Zemindar, in whose house they met by appointment six learned Brahmins, heads of native colleges, with whom they held a deeply interesting conversation on the comparative claims of Christianity and Hindooism. This circumstance, which cannot but be regarded as a source of encouragement and hope, is thus noticed:—

The Pundits and ourselves sat on chairs at one end of a large open hall, the rest of the apartment being occupied by a concourse of people, who had come to hear the discussion, and who seated themselves on the floor. Being aware that Hindoo pundits have most exalted notions of their own theological knowledge, and the utmost contempt for that of others, we did not deem it prudent to commence at once with the Gospel, which they would probably have received with unbecoming feelings, or met with sophistical arguments, in which they are great adepts. Our object was to produce in them, first a little humility, by convincing them that their system was not quite so tenable and faultless as they, from never having been opposed, had hitherto fondly surmised. We therefore requested them to tell us what the Hindoo shasters teach about the nature and attributes of God, the creation, &c.; and it was not long before they had, as we expected, made several contradictory statements. On this being pointed out to them they commenced differing among themselves also, some maintaining one opinion, and the others another.

After much talking, and several ineffec-

After leaving Poorooa, Messrs. Lacroix and Campbell continued their labours in other villages and towns until the 23rd, when they returned to Calcutta. The journal of this interesting tour, which it is fervently hoped and believed will be followed by a measure of the Divine blessing, closes with the following remark:—

Of the various impressions produced upon our minds during this excursion, the most vivid and forcible was, that the fields are white unto the harvest, but that the labourers are few. Oh, may the Lord of the harvest thrust forth more labourers into his harvest, men full of faith and the Holy Ghost, and endowed with a burning zeal

for his glory, and love for the poor perishing heathen! so that this extensive country may speedily be reclaimed from the thralldom of superstition and sin under which it has so long been groaning, and be won to the Lord, to remain as long as the earth endures, a monument of what his grace and his power to save can effect.

## GOOJURAT IN ITS RELIGIOUS AND MORAL ASPECTS.

*(Continued from page 157.)*

In further elucidating the character and tendency of the Hindoo system, and exposing the delusive rites and practices connected with it, Mr. Fyvie thus proceeds:—

*Instances of the folly of Idolaters.*

Some years ago a Brahmin of the highest caste solemnly affirmed in my hearing, that soon after Surat came into the possession of the British, a company of English soldiers one afternoon went for a walk to a village about three miles distant from the city, and in a frolic touched one of these images; and that the god immediately made his appearance in the form of a swarm of large bees, and killed ten of the poor men as a punishment for their temerity. "Now," said he, "the English know the manner of the god of this land, and do not act so foolishly." In conversing with a Brahmin one day, I said, "In what do you occupy your time when at home?" He answered, "A part of every day is occupied in preparing and presenting rice to an image of Mahadeva." "Indeed! Of what is the image made?" "Of stone." "Well! does the stone eat the rice?" At this he laughed heartily, and said, "No, but I present them, and if Mahadeva does not think proper to eat them, it is nothing to me. I do my duty." On another occasion I met a man and said to him, "Friend, where are you going?" "To Banaras for holy water," was his reply. "Who sent you on such an errand, such a distance?" He said, "My household god sent me." "Of what is he made?" "Of brass." "Then can he speak?" "No." "How do you know what he wishes you to do when he is dumb?" On this he smiled, either at my folly or his own, and walked off. Alas! they feed on ashes: a deceived heart hath turned them aside, so that they cannot deliver their souls, nor say, Is there not a lie in our right hand? Enter the purlieus of an idol temple, and behold the worship performed by the people before their material gods! Here are perhaps a half dozen of worshippers ringing a bell, or clapping their hands, or snapping their fingers, or making a mumbling noise with their mouths; or perhaps they are bleating like sheep, or bawling out with all their might, O Rama! O Krishna! O Maha Kali! O Ranchorji! O Shiva! or something similar! Or they are beating drums, playing on various rude instruments, or waving clubs and twigs of the Tulsi tree, and thus walking in procession round the temple! Here is a priest presenting a garland of flowers, or some fruit, or oil, or rice, to his god!

*Dedication of Infants to Idols.*

Every child of idolatrous parents in this land is on the sixth day after its birth devoted to the goddess of fate, and on the twelfth day presented to the god of wisdom, through means of various ceremonies, and the presentation of offerings to Brahmins, all performed in the dwelling of its parents! But look here The mother has come abroad

with the child in her arms. Poor babe, it is insensible to all that is passing around. The mother first presents her own offering, or performs her obeisance to the idol. Then she puts some fruit, or rice, or a bit of silver, brass, or copper, on the palm of the child's right hand, raises it towards the object of adoration, or lets the money fall into the lap of the officiating priest, makes the infant bow its head in the presence of the ugly block, and thus dooms it to be an idolater before it can list the endearing name of father or mother! These or similar ceremonies she repeats day after day, during its nonage, and every additional act, she conceives, lays the god under increased obligations to bless her and her child in this world and in the next! O Christian parents, and especially O believing mothers, learn from these deluded mothers in Goojurat, a high and holy lesson. Instruct your children respecting the true God and his Son Jesus Christ, pray for your children; and pity and pray for these ignorant millions! One man prays, "give me a son,"—another, "give me wealth,"—a third, "heal me of my disease,"—a fourth, "make me prosperous in my undertaking,"—and that undertaking, very probably, being to circumvent and ruin his neighbour. But there is no profound adoration, not one grateful expression of praise for mercies received, not one penitential confession, not one prayer for pardoning mercy. All is earthly, sensual, or carnal. All bow down before the idol, and all expect to be heard. If they obtain their wishes, they are satisfied; but if not, it is not unlikely their next service to the idol will be a torrent of abuse!

*Character of Idol worship.*

Idol worship is almost in every case the work of slavery. The man fancies his idol looks at him with a malignant aspect, and hence his endeavours to appease him by gross flattery, painful pilgrimages, hard services, and expensive offerings. He goes to the temple from fear, and comes from it as from a task, and knows no privilege, unless it be the gratification of his evil passions, the greater debasement of his character, and the hardening of his heart. Thus they dishonour God, fill themselves with pride, deceive their hearts, injure their souls, and by the application of their minds to stocks or stones, naturally and necessarily imbibe much of the stupefaction of the objects worshipped. Notwithstanding all this, the amount contributed by the Hindoos to their idols, in money, cloth, and various products of the soil, is much greater, I am confident, than what any part of the Christian world give for the support and extension of true religion! Male and female make an offering of some sort almost



every day to the idols, or their priests, and none appear to murmur at this, any more than they do at the expense attending the support of their families, provided they obtain from a kind Providence what they ask and expect from their idols! All the offerings of the people go to the support of the temples, and their numerous indolent, haughty, and adulterous priests. Many of the temples also are the private property of the priests, and hence the motives for these wolves to sustain their system of image worship, and by every means to make these material gods popular. In addition to these regularly consecrated blocks, the sun, moon, and stars, fire, air, and water, are regularly worshipped by this people—men, cows, monkeys, dogs, peacocks, fish, snakes, trees, plants, books, and stones, are the objects of their constant veneration and religious homage. In their estimation, Brahmins are the incarnation of all that is good, to support them in indolence the greatest merit, and to drink the water in which one of them has dipped his great toe, the most sovereign atonement for sin.

#### *Hindoo Superstitions.*

All occasionally feed birds, beasts, and insects, as acts of religious service; but some devote their whole lives to this work. A few years ago I was told of a man, who, in the neighbourhood of Ahmedabad, the capital of Goojurat, had for the space of fifteen years employed his whole time and energy in obtaining and scattering sugar, rice, and flour, on the ground, for the various tribes of ants that swarm in those parts. This he did as a religious act, for the good of his soul. Some are so anxious about the preservation of animal

After noticing the vain and foolish devices adopted by the Hindoos to obtain forgiveness of their sins, the corrupt state of morals produced by idolatry, together with the efforts which have been made for the purpose of introducing the Gospel and its various attendant blessings amongst the immense population of Goojurat, Mr. Fyvie thus concludes his stirring appeal to the friends of Missions:—

The facts stated in the present communication, speak a language which I hope cannot be misunderstood by any who love the Saviour, and desire to know and do his will. They appeal to all the moral sensibilities of your nature; and I most fervently pray, that the Spirit of God, and his word, and your own consciences, may guide you to a proper conclusion, and lead you henceforth individually and collectively to perform with more holy energy the part assigned to you in the regeneration and salvation of this people.

#### *Duty of Christians in relation to the Heathen.*

O ye redeemed of the Lord, an incal-

culable degree of moral power has been put into your hands by the Saviour, to be employed instrumentally for the salvation of men. Have you fully considered the nature of this power, its amount, its diffusive influence, and its infinite resources in the boundless love of Father, Son, and Spirit? Are you using this power in the spirit of faith, perseverance, and prayer, and to the extent that the Head of the Church demands? Are you making all the sacrifices and efforts which it is possible, in order to save these heathen? Will no blood be found in the skirts of your garments on account of the thousands who in this land have gone into eternity without ever having heard of the name of Christ, and thousands

life, as not only to give food for its support, but never to kindle a fire or lamp in their houses, or elsewhere—never wash their clothes, wear shoes, or move without a towel tied over their mouths, lest they should inadvertently injure an insect, or destroy any animalcula. The cow is an incarnation of a goddess, and receives her full share of attention from all classes, while a Brahmian is not considered perfect unless he has one of these animals as a part of his household. Indeed, fully to specify and detail on this part of the subject, is both needless and impossible. Superstition and idolatry so pervade their minds, is so interwoven with the whole frame-work of society, and so incorporated with all the transactions of every-day life, as that nothing can be done without a marked reference to some filthy god or abominable rite. Merchants worship their shops—writers, their pens and inkstands—carpenters, their axes and saws—bricklayers and stonecutters, their trowels and chisels—smiths, their anvils and hammers—weavers, their looms and gear—shoemakers, their knives and awls—husbandmen and labourers, their plough, carts, mattocks, and hoes—seafaring men, their boats and nets—and soldiers, their various accoutrements of offensive and defensive warfare, in order to secure success in their respective occupations and pursuits. Every action of private, social, and public life, morning, noon, and night, each day in the week, and every month in the year, has its appointed incantation, sacrifice, or offering, but each and all dishonourable to God, and detrimental to man. Such has been their conduct for ages, such it is now, and such it will continue to be till they are favoured with the gospel and receive its blessings!

more who are passing on to the unseen world almost in the same state of awful ignorance, and leaving prospects but little better for the next generation? Let every one search into the secrets of his own heart, and examine the actions of his own life, and see how the matter stands. O ye ministers of the churches, are you fully, faithfully, and fearlessly performing *your* part in this "work of faith and labour of love?" It is of the last importance that you inform yourselves well on the subject of missions to the heathen—that you preach often to your people respecting their obligations to send the Gospel to them—that you show them publicly, and from house to house, the connexion which their endeavours for the good of idolatrous nations has with their own individual, family, and congregational prosperity and happiness—and that you endeavour to raise up more labourers from among the people under your care, to go to the ends of the earth on the service of Zion's king. \* \* \* \* \* O ye professors in colleges, seminaries, and academies, in the diffusion of Christianity among the heathen, you have a most responsible part to perform. As you lead on the pious and holy youths under your care in the path of useful knowledge, and unfold to them the wondrous scheme of salvation in its various bearings, would it not be in perfect accordance with your other efforts for their good, and, indeed, the crowning service of the whole, sometimes to say to them, "Beloved pupils, heavy tidings from the East—mournful news from the plains of Goojurat—nine millions of heathen, and only two missionaries among them—should not some of you go far hence to those tribes—would it not be proper especially for you who intend to enter the holy ministry, to lay your Saviour's last command before you, and to fast and pray over it for some time, with a view of ascertaining your duty in respect to those idolaters—as it respects a station for glorifying God and doing good to the souls of men, not one more suitable can be mentioned—meditate deeply on these things, and may the Lord direct you to a proper decision!" By such appeals, how soon, under the blessing of God, would many in all probability come forward to the work of the Lord among the heathen, and by this very means most effectually serve the churches in their native land. May you have grace to act according to the will of God in this matter! O ye parents and heads of families, in looking round on those over whom you preside, and especially when viewing the children that God has given you and brought to mature age, and praising him for the grace bestowed on them in beginning a good work in their hearts, do not you frequently wish that they may in futur

be employed among the poor heathen, while life remains, and at last die surrounded with all the evidence of successful labour? \* \* \* \* \* Should any of the n wish to engage in this high and holy enterprise, and be possessed of solid piety, experience, talents, and a sound constitution, —by the love of God to a lost world, the dying agonies of the Redeemer, and all the purifying, strengthening, and comforting influences of the Holy Spirit, I entreat you to encourage them to devote themselves to the service of God, among these heathen, saying, "Go, dear children, go, and may God Almighty go with you, and make your way and your work prosperous!" If you thus act from love to God and compassion for the souls of your perishing brethren, you will never in time regret your decision, your sacrifice, your devotion, and in all probability, it will be matter of joy to you through eternity! O ye holy, humble, and consecrated young men, who are now students of theology, or who are endeavouring in the fear of God to decide on the momentous question whether it be your duty to enter into any of the seats of learning, and prepare for the sacred ministry, what, O what shall I say to you? My heart is oppressed, my breast heaves with compassion for the heathen, and my whole soul invites you to gird on the Gospel armour, and come forth in the name of the Lord to the post of labour and honour, and to tread in the steps of prophets, apostles, confessors and martyrs. Allow me therefore to speak freely to you. While ministers ought to stir up their people to support and extend the Gospel—professors in colleges to exhort their holy, devoted, talented, and promising students to make sacrifices for the name of Christ, and the good of the heathen, and parents to devote their sons and daughters to the service of God among idolatrous nations, is it not your solemn duty at present to inquire deliberately and prayerfully if *you* ought not, from love to Christ, reverence for his authority, regard to the glory of God, and compassion for the heathen, to consecrate *yourselves, your time, your talents, your all*, to the service of the Most High amongst these deluded people? There is, my dear friends, an urgent and immediate demand for a host of Missionaries, who are willing to present themselves living sacrifices to God, and to offer themselves up, in the spirit of holy and self-denying love for India's good. Let me then entreat you to deliberate most solemnly on this subject—to fast and pray over it—to study the character, conduct, and fearful prospects of these heathen, as faithfully delineated in the word of God, and made known to the churches in the communications of modern Missionaries—to view and embrace the promises of the

Saviour to those who devote themselves to his service among such a people—and to weigh the infinite obligations under which you lie to say to him who died for you—“Here am I, send me.” \* \* \* \*

*Motives and Encouragement to exertion.*

I have now, Caristian brethren, told you my tale of woe, and endeavoured to stir up your minds to perform, with holy energy, your part in the great work of causing the streams of God's mercy to flow through this idolatrous land, in order that its polluted inhabitants may be purified. Let not the manifest folly, or evident grossness of any of the facts which I have mentioned, prevent you from viewing the picture in all its aspects. I have copied from real life, and in no way exceeded the original; though I have often fallen far below it, especially in regard to those filthy scenes which common decency frowns from her presence. Do not, I beseech you, call my urgency in impressing the wants of this people on your attention, stirring you up to busy, intemperate zeal. The cause I plead is that of destitute millions, who are rapidly passing unprepared into eternity. Something more, something great must be quickly devised, and perseveringly executed in their behalf. The world in all its tribes is to be converted through the instrumentality of Divine truth, in answer to the prayers of God's people, by means of their individual and united exertions; and nothing which you are enabled to do in this cause, with a single eye to his glory, can finally fail of success. A vast amount of Missionary labour, faith, and prayer is still required in order to illuminate this dark land; but long and dark and deadly as has been its night of gloom and horror, that

night shall come to a perpetual end; the abominable temples which now crowd its hamlets, villages, towns, and cities shall be razed to their foundations—its idols be cast to the moles and the bats—its gods be all demolished—yea, its entire idolatry, with all its abominations, its curses, and its crimes, be swept off from its whole surface, and Christianity in its fullness, freeness, and purity, be received as the religion of its inhabitants! The events of the present time, the word and oath of God, the mediatorial character and kingdom of Jesus, and the promised influences of the Spirit, unite to confirm our faith, and to direct our longing eyes to this termination of all your holy wishes, your believing prayers, and your scriptural exertions. Then this province will become one of the most happy and delightful regions on earth, and the whole country exemplify the import of the designation, its key-city, Surat, BEAUTY, now bears,—because “the beauty of the Lord our God” will be upon it! Oh! that this view of Gojurat, in its religious and moral aspects, may lead you all to feel aright the glorious privilege of aiding more abundantly this holy cause; and by your prayers, your property, or your personal services to assist in hastening on this delightful consummation! May the Spirit of God soon be poured out on all flesh, the whole earth be filled with his glory, and you at last be glorified in him, according to the grace of our God, and the Lord Jesus Christ. Such, Christian brethren, is the prayer of your obliged friend, the servant of the churches, for Jesus' sake,

ALEXANDER FVIE.

Surat, May 15, 1837.

### THE MISSIONARY SHIP CAMDEN.

THE arrival of the *Camden*, at Cape Town, on the 1st of July, the first intelligence of which reached us through an indirect channel, was intimated in the *Missionary Magazine* for October. The following communication, which we are persuaded will be read by the friends of the Society with devout and grateful acknowledgment of the mercies which it records, has been since received from our honoured and beloved brother, the Rev. John Williams, and the devoted brethren who have gone forth with him to the distant islands of the Pacific, in the service of their Divine Master. It is addressed to the Foreign Secretary, under date Cape Town, July 10, 1838, as follows:—

REV. AND DEAR SIR,—It is with feelings of lively gratitude that we unitedly address a letter to you from this place, and present you with some of the interesting particulars of our voyage.

You are aware of our having put in at Dartmouth, and of the kind attentions we received from our Christian friends there.

The wind becoming favourable, we sailed from that hospitable place on the 18th of April, and arrived in safety and in health at the Cape of Good Hope, on Sabbath-day, 1st July, after a most delightful voyage of a little more than ten weeks, without having experienced a storm during the whole of our passage. As it is deemed unsafe for

vessels to ride at anchor in Table Bay, we put into Simon's Bay, where we found three ships undergoing repair, having sustained considerable damage from the heavy gales they had encountered, while we had been graciously conducted the whole of the distance without having had a fear excited. We passed in sight of the Madeira, the Canary, and the Cape de Verd islands, and enjoyed a most enchanting view of the stupendous peak of Teneriffe. In crossing the equator, instead of adopting the absurd practices usual on such occasions, we set apart the day for the purpose of returning thanks to our heavenly Father for his goodness in conducting us thus far in safety and in peace. In the forenoon a discourse was delivered upon the wonders of God in the deep, and in the evening a special prayer-meeting was held. We have enjoyed our religious services, we are happy to state, without any interruption, and on the first Sabbath of every month we have commemorated the Saviour's death, when our excellent captain, the officers, the stewards, and several of the seamen, have united with us. Of Captain Morgan we cannot speak in too high terms. While we admire his skill and attention in conducting the ship across the trackless deep, we are at the same time delighted with his humble deportment, and his unaffected piety. We sincerely hope that his life may be spared many years, to convey the messengers of the cross on their embassy of mercy to the numerous islands in the Pacific, which are yet ignorant of the Gospel of salvation. Several of the brethren meet the men in the forepart of the ship, on those evenings which we have not set apart for a religious service, and we trust that their labours have been blessed. A portion of every day, with few interruptions, has been employed in receiving instruction in the native languages, and we purpose to pursue this

In connexion with the preceding letter, the subjoined communication, addressed to the Directors by Captain Morgan, the gentleman to whom the navigation of the *Camden* has been confided, will also be perused with lively and hallowed interest, as bearing testimony to the goodness and mercy of God in raising up an individual so suitable to engage in the holy and important undertaking on which he has entered:—

*Camden, April 14th, 1838.  
Off Dartmouth-roads.*

GENTLEMEN,—I have the pleasure to inform you, that all our crew who signed the articles are on board, at the respective stations appointed them. All your beloved Missionaries are well, exclusive of the usual consequences of the motion of the vessel. Never did a kind Providence more favour the departure of a vessel than that with which the *Camden* has been favoured. We believe Heaven has smiled on us, and

practice with continued diligence, hoping, by the time of our arrival at Tahiti, to have made considerable progress.

We were happy to find our esteemed friend and fellow-labourer Dr. Philip, and his family, in excellent health, and were rejoiced to hear of the prosperous state of the Society's Missions in the interior. We have had much pleasure in visiting a number of the infant schools in Cape Town, and think that most beneficial results may naturally be expected to arise to the coloured population of this place. We beg to refer you to our private communications for such information upon various topics as our short stay has enabled us to procure. We are delighted to inform you that a valuable addition has been made to our number in Mr. Ebenezer Buchanan, who is thoroughly acquainted with the Infant School system. Having received the offer of his services, a consultation was held, when after obtaining Dr. Philip's opinion, it was resolved that his services should be accepted, which, we trust, will meet with the approbation of the Directors. We beg to inform you that we are under great obligations to the ministers and many Christian friends in Cape Town and Simon's Town, for their kind attentions. Beseeching an interest in your prayers, we subscribe ourselves, with much affection,

Yours very sincerely,

J. WILLIAMS.

W. DAY.

THOMAS JOSEPH.

R. THOMSON.

JOHN B. STAIR.

JOSEPH JOHNSTON.

CHARLES G. STEVENS.

GEORGE CHARTER.

HENRY ROYLE.

WILLIAM GILL.

July 18th, Friday.—We are putting to sea this afternoon.

we go out with the fulness of the blessings of the Gospel of peace. The God of love and peace, we trust, is guiding us with his eye. May your Missionary servants of the Most High God be made abundantly useful, and may the blessing of the heathen who are ready to perish come down on your heads, who send out labourers into God's vineyard, to call the heathen from darkness to the glorious light of the Gospel of our Lord Jesus Christ. And may those who go out weeping, bearing precious seed, re-

turn bringing their sheaves with them, rejoicing. I desire to be grateful myself for your kindness in receiving me to so high and important a station, and hope my talent will be employed under the wisdom and grace of God. To be employed in this way is my highest ambition, and I would not exchange my station for any on earth. I believe I am where God would have me to be. Our vessel sails well, and, I believe, is every way such as will be useful to the

purpose for which you intend her. We believe peace will be within our wooden walls, as well as prosperity in your palaces; and with the wings of your love, and the arms of your faith, we shall be wafted along the tempestuous ocean, and hope many will have to bless God, who put it in your hearts to send the Gospel to the heathen.

I remain,

Your affectionate and humble servant,  
ROBERT C. MORGAN.

#### KAT RIVER MISSION, SOUTH AFRICA.

THE spiritual trials and anxieties occasioned to the people of the Kat River Settlement, by the prolonged but unwilling absence of their venerated pastor and his son; the great difficulties with which they had to contend during the same period, from a combination of circumstances unfavourable to their social and moral advancement; and the spirit of pious submission and reliance on God manifested by them under those severe and multiplied chastisements; have been noticed in the account of the station contained in the last Annual Report of the Society. The arrival of Mr. Read, jun., at the Settlement, in March, 1837, and the pleasing state with regard to their religious interests, in which he then found the people, have likewise been communicated through the same medium. At that time, although the claims of duty had obliged Mr. Read to separate 10 members from the Mission church, he had the sacred privilege of receiving 65 others into Christian fellowship, including 12 who had been under suspension. From the date of the report furnished by the Rev. George Barker, to the period above mentioned, an interval not much exceeding twelve months, the progress of education in this part of Africa has also been peculiarly encouraging; the number of schools having in that time increased from 9 to 15, and that of children from 400 to 1,120. The arrival of Mr. Read, sen., at Cape Town, on the 6th of February last, with the Rev. Dr. Philip, Mr. and Mrs. Schreiner, and the Chief Tzatzoe, was announced in the *Missionary Magazine* for July. While in Cape Town, Mr. Read received letters from his son conveying the most cheering accounts of the settlement. One of these, dated in January, brought the grateful intelligence that 50 adults had recently been received into the church by baptism, and that a similar number remained as candidates for the same ordinance. Thus animated and encouraged, Mr. Read embarked from the Cape early in March, with the intention of proceeding to Algoa Bay, where, after a perilous passage of nine days, he landed in safety. Having visited Port Elizabeth and Bethelsdorp, and enjoyed the happiness of fraternal intercourse with the brethren engaged in the work of God at these stations, our brother, accompanied by a part of his family who joined him at the latter station, Jan Tzatzoe, and a number of Christian Hottentots, proceeded on his way to Kat River. Under date 9th June, an interesting communication has reached us from Mr. Read, embracing the particulars of his journey from Bethelsdorp to Philipton,\* with a view of the eminently gratifying and auspicious circumstances under which, in conjunction with his devoted son, he recommenced those valuable and important labours from which he had been so long and so unnecessarily withdrawn. After mentioning his departure from Bethelsdorp, Mr. Read thus proceeds:—

I soon found myself in the wilderness again, with my dear family and part of my flock. What a happy night was the first

night in the open air! Often had I, when lying on feather-beds in England, longed for this change. At last it was realised,

\* Mr. Read's place of residence on the Kat River.

and I felt that I would not surrender it again, except for very important purposes. I left Mr. and Mrs. Schreiner at Bethelsdorp, where they will remain for a few months.\* The chief and I proceeded together, with six wagons; two of the chief's brothers and several of his people had met him at Port Elizabeth. We halted only a few hours at Graham's Town. The next day a number of the Kat River people met us at the Konap River, with relays of oxen, twelve for each wagon. A few hours after we met other spans, and similar accessions to our party were continued every two or three hours successively, until we arrived at Philipton. Numbers of our people, men and women, on horseback or on foot, came forth to welcome us, and when about twenty miles from Philipton, I had the pleasure to meet my dear James and his two sisters. The Caffre chief Macomo, with his suite, also met me, and accompanied me until we arrived at a place opposite his residence, where we halted for the night. Macomo presented us with a fat cow, but the numbers to be fed were so great, that the meat was soon eaten up. Here again, for the first time, I had my basket of sour milk; it was most delicious, and I gave up every other refreshment for it.

We spent a happy evening in prayer and praise in the open air, by the side of a rock, similar, I suppose, to that at Horeb, before the water gushed out. Next day I went forward on horseback, escorted by about forty persons, many of them the heads of parties connected with us. Formerly my arrival had been generally announced by the firing of muskets from the different locations; this, as my dear friend Mr. Campbell knows, is an old custom; but, considering my return was in answer to earnest prayer, the people had resolved that not a gun should be fired, but that all should assemble in chapel, to unite in public thanksgiving. Consequently, on our arrival at Philipton, the people repaired to the place of worship, and spent a considerable time in prayer and praise, after which I went to my long-forsaken but not forgotten closet. Next day (Saturday) the people poured in from every quarter, and on Sunday I preached in the open air to a great multitude of attentive hearers from the words, "The Lord hath done great things for us, whereof we are glad." The Caffre chiefs, Macomo, Tysli, and Botman, with several of their people, were present.

#### *Administration of Baptism and the Lord's Supper.*

After service, continues Mr. Read, my

son baptised six adults, and the church united in the celebration of the Lord's supper. About 300 members were present. A stranger would be best able to describe the scenes of this day; floods of tears flowed down the cheeks of those assembled to partake of the sacred emblems. In the evening we had worship as usual in the Caffre language; this is a service which always affords great satisfaction, and we trust it is, through Divine grace, rendered profitable to many.

#### *Mission Schools.*

On this subject Mr. Read writes:—I found things in general nearly in the same state as before the war. The return of my son had been very timely, and his labours have been greatly blessed. Schools were multiplying as fast as native teachers could be raised. The native schoolmasters are performing their duty with great credit to themselves, and improvement to the children. We have now 15 schools, and upwards of 1000 children under daily instruction. The governor, Major-general Napier, was lately here, and expressed high satisfaction at what he saw and heard. A part of the children, from nearly all the schools, were present, it being the yearly examination. One class of one of the out-schools was examined. The children read English very fluently, repeated many scripture texts, were examined in grammar and in geography, and that by a Hottentot boy, their own schoolmaster, and all in English. A gentleman who was present said afterwards, that his Excellency was deeply interested in these schools. The Governor has promised us every protection and encouragement. The Fingo children begin to attend our schools in great numbers, so that the latter will be greatly increased, and when we have more infant schools established, our number will be nearly doubled. At present, excepting the Fingo children and infants, nearly every child is at school, and that without trouble on the part of either the children or the parents. The schoolboys (who act as monitors) are fine youths, very desirous to have the children in order, and each to have his own class the most forward. My second son Joseph teaches the school at Philipton, which now includes 130 children. A private class is instructed every morning at daylight, in grammar, arithmetic, geography, &c. Two of my daughters have the care of the infant school, which contains 60 children, and two others conduct the sewing school.

#### *Progress of Religion.*

By the blessing of God, the work of con-

\* Mr. and Mrs. Schreiner subsequently proceeded to Philipton, on the Kat River, and arrived there June 21.

version is still, I trust, in progress. I have baptised ten adults since I arrived; and there are about sixty who attend my Wednesday meeting, and who may be regarded as candidates. Some of them gave proofs of repentance before the war four years ago. There are about thirty more at the different villages who receive instruction from native teachers, or old members of the church, appointed to fulfil that duty. The Fingoes begin to attend the word regularly, and for them and others who cannot obtain room in the present place of worship, a separate service is occasionally held on the Sunday. I intend, God willing, soon to baptise several Fingoes, among whom are a very old woman and her son. The other day, when the mother was weeping bitterly, I said to her, "Why do you weep?" She said, "I long to be in heaven with my Father." "Whom do you call your Father in heaven?" I asked. "Jesus Christ," was the reply. "Why do you call him your Father?" "Because," she said, "he has taken me by the hand, led me far from the interior of the country through many dangers, and brought me to hear his word." "Do you love him, then," I said. "Oh yes," she answered, "he shed his blood for me." She then wept so bitterly, I could not converse any more with her. She is still in sheep-skins, but I trust her soul is clothed in the righteousness of Jesus Christ. Se-

veral of the Fingo inquirers were once notorious sinners. One who was brought up at Zuurbraak,\* became a drunkard, was put in prison, and in prison God visited him, and we hope his heart has been changed: he is now like a lamb at the feet of Christ. Let all our friends pray earnestly for us, that the Lord may continue his goodness to us, and that his word may grow mightily, and prosper.

Macomo, Botman, and other Caffre chiefs, were greatly disappointed at not receiving Missionaries with us. I hope Mr. Calderwood, Mr. Birt, and others, are already on their way.†

*Distribution of clothing, &c. among the children.*

"I have had the greatest pleasure," observes Mr. Read, "in dealing out the bounty of our friends in Yorkshire, and other parts of England, to the children. The delight evinced by the little creatures on receiving the articles provided for them is indescribable. 'Thousands of thanks to the ladies in England,' they said. But I am sorry to state that, although I had so many things to bestow, I had scarcely half enough, especially as the Fingo children are coming in great numbers: they come daily, but we can only show them the empty boxes. The boys suffered the greatest disappointment, as the clothes were chiefly for the girls."

### SOUTH AFRICA—CAFFRE MISSION.

UNDER the favour and blessing of the Most High, the Mission to the Caffres, which had been for a time suspended in consequence of the occurrence of war, was recommenced in the course of the year 1836; and since that period the labours of our brethren, the Rev. Messrs. Brownlee and Kayser, have been pursued not without a measure of encouragement. Towards the close of last year, Mr. Brownlee, whose station is situated on the Buffalo River, had the happiness of forming a church, consisting of five Christian Caffres, whose faith, and piety, and love, were affording him great joy and satisfaction. The congregations at both the stations were gradually increasing, and the infant and day-schools, together with those for instruction on the Sabbath, were beginning to revive. On the subject of religion, a growing spirit of inquiry was observable among the people, and their state of mind generally appeared to indicate an unusual preparedness for the reception of the renovating principles of Divine revelation, and of the great and precious promises it unfolds. The brethren also experienced much encouragement in their itinerant labours at the period above mentioned, the fields in every place they visited appearing white unto the harvest.

Under date 7th of August last, a communication has been received from Mr. Kayser, of an equally gratifying character with those which conveyed the preceding intelligence. He reports that the number of inhabitants at the station ‡ and in its vicinity was gradually increasing, and exemplary industry was displayed by the people in the cultivation of their

\* Caledon Institution.

† Messrs. Calderwood and Birt embarked for the Cape in July last.

‡ Knapp's Hope, on the river Kiaskamma.

gardens and other grounds. Our brother speaks of four individuals among the Caffres at his station, who had recently given evidence of being brought under the power of Divine grace; and he intimates the hope of soon receiving one of them into the church of Christ by baptism. At Buffalo River, the work was also pleasingly progressive. Referring to a visit he had lately paid to that station, Mr. Kayser observes:—"To my joy I was informed by brother Brownlee, that the seed long sown now begins to grow up, especially among the Caffre women. Those with whom I conversed seemed to be all in the good way, seeking salvation through the Lord Jesus Christ. Among the converts there is also a chief who was once very proud and wild. On a former occasion I was called to dress a wound which he had received in his arm from an assegai, but at that time he would hear nothing of God and his word; but now, by the grace of our God, how meek and lamb-like! The Lord's name be glorified, and to Him be given all honour, thanksgiving, and praise!"

The foregoing particulars clearly indicate that the present period is one peculiarly favourable to the extension of Missionary labour in Caffraria. For a considerable time past the chiefs and people themselves have evinced an earnest desire, and made repeated applications, for Missionaries; and it will be seen from a statement in the preceding article, (p. 187,) that Macomo, Botman, Tyali, and other Caffre chiefs were greatly disappointed when they found that Mr. Read, whom they met on his way to the Kat River, returned unaccompanied by Missionaries to labour amongst their people. On this account, the Directors recur with additional satisfaction to the circumstance of the embarkation of the Rev. Messrs. Calderwood and Birt, in July last, for South Africa; these brethren having been appointed to the Caffre Mission, in connexion with which their instrumentality will be no less acceptable than, we trust, under God, it will prove valuable and effective. No tidings have been yet received concerning these brethren, but in all probability they have before the present time reached the Cape, and arrived thence at their stations in Caffreland.

Jan Tzatzoe proceeded with Mr. Read from Bethelsdorp, (p. 185,) for the purpose of returning into Caffraria, to resume his labours at the Buffalo River station as a regular agent of the Society. The presumption is, that, under Divine guidance and protection, he has arrived at his destination, and re-entered upon his work in conjunction with Mr. Brownlee; but no communication has been received from this part of Africa of a date subsequent to the period at which it is probable he reached his station.

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### MARQUESAS.

THE last account of the circumstances and progress of the Mission in these islands was communicated to the friends of the Society in the *Missionary Magazine* for April last. From the statements then presented, there appeared ground to hope that the Gospel of salvation was at length beginning to make some impression on the minds of the natives, whose exceeding depravity of character, obduracy of heart, and licentiousness of manners, have from the first been a source of deep trial and discouragement to the devoted Missionaries labouring amongst them. The brethren and sisters proceeding to the Navigators Islands, in 1836, landed at the Marquesas on their voyage to the important field of labour where they are now engaged, and the event having led to an uncommon spirit of inquiry among the natives, evidently contributed to produce the altered disposition in favour of Christianity above noticed. But soon after their departure, it is stated, that this hopeful appearance again grew faint and gradually died away, until the brethren had little remaining except their faith in God from which to derive support and consolation. But keeping in view the promise of revealed truth, that all the ends of the earth shall at length see the salvation of God, and sustained by the animating conviction that not a word of all that Inspiration has



uttered shall ultimately remain unfulfilled, the devoted Missionaries have not desponded, but have diligently pursued their arduous and sacred toils, scattering with liberal hand the incorruptible seed of the word over the face of the moral desert around them, and leaving the result to Him who alone can cause it to bear fruit unto eternal life. In a letter, addressed from Santa Christina, to the Foreign Secretary, under date October, 1837, after alluding to the deficiency of visible encouragement in connexion with the labours of the Mission, the brethren, Rev. Messrs. Rodgeron and Stallworthy, thus write :—

Whilst we, therefore, are cast down on the one hand at witnessing the opposition of the human heart to the glorious Gospel of the blessed God, and perceive almost every effort thwarted which is made with a view to emancipate those around us from the chains in which they have been long and cruelly held by Satan; we are persuaded, on the other, that perseverance in labour and prayer, by the blessing of God, cannot fail to enlighten and save the most hardened and abandoned. May those who labour among the Marquesans be eminently qualified for their work; be instant in season and out of season, and continue in prayer till God, in infinite love and mercy, shall send down a blessing.

We are unable generally to induce any to attend at the Tohua,\* for the purpose of listening to the word of God; not unfrequently, however, we have found them collected for other purposes, when we have taken the opportunity of addressing them. Sometimes a little attention has been paid, but more frequently a spirit of indifference or opposition has been manifested. But, our general plan has been to walk round the valley, calling at the various houses, collecting a few together, where it was practicable, praying and conversing with them, and endeavouring to direct them to the consideration of those subjects which are connected with the immortal spirit and eternity;

The principal station in Santa Christina is Vaitahu, where the brethren have resided since the commencement of their Mission. In the course of last year, with a view to enlarging their sphere of labour and bringing a greater number of people regularly under the sound of the Gospel, Mr. Stallworthy removed to Hanatetena, the central valley on the opposite side of the island. This arrangement was, however, frustrated in consequence of a wicked attempt made soon after by a native of Dominica, to set on fire the Mission premises at Vaitahu. The incendiary, whose object appears to have been to create an opportunity for plunder, was observed by an inmate in the act of applying a lighted cocoa-nut husk to the roof of the dwelling-house; and Mr. Rodgeron received information of the circumstance in sufficient time to employ means for extinguishing the flames before any serious damage was effected. The man who had endeavoured to put this nefarious design into execution was subsequently apprehended, and it is probable would have forfeited his life by order of Iotete and the other chiefs, had not Mr. Rodgeron interposed his influence with them to have him spared. The occurrence impressed the brethren with the necessity of taking measures for

telling them of the love of God in sending his only begotten Son to save a lost and guilty world; beseeching them to lay aside their sinful customs and practices, and put their trust in Jesus Christ, who alone can deliver them from everlasting perdition. Nor have our efforts been confined to the Sabbath; during the week we have pursued the same plan either in this valley, and Hanamiai, the adjoining one, or in some other at a greater distance.

#### *Education.*

On this subject the brethren write:—

The same indifference manifested by parents respecting their own improvement and salvation is discovered in reference to their children, consequently we have been unsuccessful in our attempts to establish a school for the instruction of the young. A few, however, have attended though irregularly; sometimes six or eight meet Mr. S. in his residence whilst at Hanatetena for the purpose of learning the alphabet and catechism. At Vaitahu the number is reduced to one, son of a chief who is dead. This boy lives with Iotete, is called by his name, and considered in some measure as under his charge. He is very steady, and regular in his attendance, and will, it is hoped, at some future day become useful to the Mission.

\* Place of assemblage.

their better protection in future; and Mr. Stallworthy consequently abandoned his intention of remaining at Hanatetena, and returned to Vaitahu.

*Violent dissension among the Natives.*

Scarcely had the distress produced in the minds of the brethren by the event last noticed abated, when a fierce and sanguinary contest, which they vainly employed the most earnest entreaties and expostulations to prevent, broke out between Iotete and the chiefs of the adjoining district of Hapatoni. This was in the month of May. After a furious struggle, which lasted several days, the people of Hapatoni were defeated, their houses burnt, many of their number killed or reduced to a state of servitude, and the rest driven to the mountains. Speaking of the probable origin of this deplorable transaction, and of the manner in which the victorious chief and his adherents attempted, at a subsequent period, to justify their conduct in connection with it, the Missionaries observe:—

There is a degree of plausibility in what Iotete and his party state as being the cause of the war, viz.: that of the Hapatonians coming unawares and taking possession of their valley; but, after impartially and deliberately considering the affair, we are led, if not positively to assert, yet strongly to suspect, that Iotete wished to be possessed of Hapatoni in order to distribute the land among his friends, instead of allowing it to remain in the hands of those who had long been, and were likely to continue, his professed enemies. During the last twelve or eighteen months he has been most anxious to obtain muskets and ammunition from shipping touching for refreshments. The last captain who visited us received from him a whale boat nearly new, and worth from fifty to sixty dollars, in exchange for gunpowder, not exceeding in value ten or

twelve. He has always been afraid when a ship has come in sight, lest she should anchor at Hapatoni, and has prevented, as far as lay in his power, the people of that district from obtaining muskets or ammunition.

It is probable that some of the chiefs of Hapatoni might express themselves in terms of disapprobation that their trading should be interfered with by Iotete, and thus gave him an occasion, for which he had been waiting, of bringing an accusation against them, and of expelling them from their district.

As soon as we knew that hostilities would probably commence, we used all our influence with Iotete to induce him to desist, but he objected to every proposition, and seemed determined to be satisfied with nothing less than the expulsion of the Hapatonians.

*(To be continued.)*

### USEFUL ARTICLES FOR SALE IN INDIA.

MRS. CAMPBELL of Calcutta, in a letter to a lady in England, referring to this subject, remarks: "I am sure you will forgive my presuming to advise you as to the kind of articles most valuable to us in this country. You have wisely judged that the most saleable are useful articles; such especially as can be worn by respectable ladies and their families; but such things as dolls, pincushions, chimney-ornaments, and the like, sell at a considerable loss. Above all, we should prefer the value of the boxes to be expended in England in the purchase of canvas, worsted, rug-needles of different sizes, and patterns for rugs, for the use of my little pupils, who can now work very nicely. Their work sells very

well; and I can assure you it often gives me pain to see the dear children idle for want of materials. Good fine calico, or jean, for frocks, in the piece, would answer well for the girls to work up. I am thus explicit because we continually receive boxes which our friends state to be of a certain value, which we seldom realise, owing to the unsuitableness of their contents; and we are sure that you are as anxious as ourselves that your benevolence should flow in a useful channel. We have twenty poor orphans entirely dependent on us: if any of your circle would undertake the support of any of them we should be most happy to receive the funds for such a purpose."

### EMBARKATION OF REV. MESSRS. HOWE AND PRATT.

ON the 8th of November, the Rev. William Howe and Mrs. Howe, Rev. George Pratt

and Mrs. Pratt, appointed to the Navigators Islands; Mrs. Pitman, who returns to

Rarotonga, and Mr. John Barff, eldest son of our brother the Rev. C. Barff, at Huahine, embarked per the *Lord William Ben-*

*tinck*, for their respective stations in the Pacific.

ARRIVAL OF THE REV. J. HANDS AND FRIENDS AT MADRAS.

The arrival of the Rev. John Hands, Rev. James Sewell and Mrs. Sewell, at Rio Janeiro, in April last, was intimated in the *Missionary Magazine* for August. The ship having undergone the necessary repairs,

our friends sailed from that port, May 22nd, and arrived at Madras in health and safety, on the 28th of July. From Madras they proceeded to Bangalore, and reached that station, August 17.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1838.—Rarotonga, Rev. C. Pitman, Feb. 28, and April 17.

ULTRA GANGES, 1838. — Malacca, Rev. S. Dyer, Feb. 1. Rev. Messrs. Evans and Dyer, (jointly) April 2. Singapore, Rev. Messrs. A. and J. Stronach, (jointly) May 14 and 19. Pinang, Rev. E. Davies, March 30.

EAST INDIES, 1838. — Calcutta, Rev. A. F. Lacroix, March 22. Rev. T. Boaz, May 31. Vizagapatam, Rev. J. W. Gordon, April 11. Belgaum, Rev. J. Taylor, May 10.

SOUTH AFRICA, 1838.—Cape Town, Rev. J. Williams and Brethren, July 18 and 19. Rev. Dr.

Philip, July 20. Mrs. Philip, Aug. 9 and 29, Sept. 1 and 3. Kat River, Rev. G. Schreiner, August 6. Caffreland, Rev. G. F. Kayser, Aug. 7. Lattakoo, Messrs. Hamilton, Moffat, and Edwards, (jointly) July 2. Rev. R. Moffat, July 7.

WEST INDIES, 1838.—Demerara, Rev. J. Ketley, Aug. 14. Rev. C. Rattray, Aug. 13. Rev. Messrs. Rattray and Watt, (jointly) Sept. 4. Berbice, Rev. S. Haywood, Sept. 3, (two letters.) Jamaica, Rev. J. Vine, Sept. 4. Rev. W. G. Barrett, Sept. 9. Mr. J. Gibson, Sept. 8. Mr. J. Howell, Sept. 20.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.—To ladies at Derby, per Rev. J. Gawthorn, for a box of apparel and school articles, for Mrs. Beighton, Penang; to Mrs. Harris, Birmingham, for a box of apparel, &c., for Mrs. Barff, Huahine; to Anonymous for 14 copies of "Paige on the Perseverance of the Saints;" to ladies at Dundee, by Rev. Dr. Russell, for a box of apparel, and cotton and woollen cloth, for the Rev. J. Read, Kat River; to E. W., for a parcel of cotton garments for South Africa; to Mr. John Yates, Preston, for a box of books and Magazines; to friends at Leith, by Miss Cullen, for a box of apparel, school-books, &c., value 12*l.*, for Rev. Henry Calderwood; to a lady, by Mr. Robertson, Dublin,

for 1000 sheet tracts, for Mr. Murkland, Demerara; to Miss Ingham, Manchester, for a box of fancy articles for the South Sea Mission; to Miss Turner, Oulton-hall, Staffordshire, for a parcel of cotton dresses for the South Seas, per Rev. W. Howe; to the pupils in Miss Fletcher's Seminary, Pelican House, Peckham, for a box of garments for the Rev. John Williams; to M. L. and R. W., for a parcel of shirts, frocks, &c., for the Rev. Sam. Haywood, Berbice; to Anonymous, to Mrs. Cortes, Southampton; to a lady; to Mr. Booker, Harting; to "S. P.;" and to Mr. and Mrs. Tyler, Stanstead, for Nos. and Vols. of the Evangelical and other Magazines, &c. &c.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st October, 1838, inclusive.

£ s. d.	£ s. d.	£ s. d.
Found in the letter box... 0 5 0	Capt. Burn, R. A., for Lætitia School ..... 10 0 0	Bootle ..... 3 3 0
J. T. P. .... 10 0 0	Miss Devenish and Miss A. Devenish, for Orphans at Benares, to be called Sarah Chisman and Matthew Devenish ..... 6 0 0	Whitehaven ..... 38 12 9
J. O. E. .... 100 0 0	Mrs. H. Crompton, for Rarotonga ..... 60 0 0	For China ..... 5 0 0
Miss Whalley, Brother, and friends ..... 1 11 0	Right Rev. Bishop of Lincoln, for the South Sea Missions ..... 20 0 0	For West India Sch. .... 2 17 3
D. J. per Mr. G. Hodson . 1 1 0	Sundries, per Mr. A. Walls, for the South Sea Ship . 25 0 0	Workington ..... 14 10 0
Albany Chapel, Camberwell, per Rev. G. Rogers 5 0 0	Jemima, for ditto ..... 210 0 0	Cockermouth ..... 22 1 0
Kentish Town Collections ..... 14 12 5	Berkshire.	Keswick ..... 3 1 9
Pimlico, Buckingham Ch. Subscriptions ..... 8 2 0	Aux. Soc. on account ..... 150 0 0	Maryport ..... 3 0 0
For an Orphan Boy at Benares, to be called Fordham Starkey ..... 3 0 0	Cambridgeshire.	Brampton ..... 7 14 3
11 <i>l.</i> 2 <i>s.</i>	Burwell ..... 15 17 0	Penrith ..... 35 5 6
Legacy of late Mrs. Jane Garratt ..... 19 19 0	Cumberland.	Aspatria ..... 6 14 0
J. W. for the Hottentot stations at Fish River Mrs. H. Crompton, for Ebenezer School ..... 10 0 0	Collections, &c. by Rev. J. Scott, and Rev. W. Brewis:—	Gamblesby ..... 1 16 9
		Wigton ..... 11 12 6
		Alston Moor ..... 15 18 4
		Carlisle ..... 19 10 6
		190 17 7
		Derbyshire.
		Aux. Soc. per A. N. Harrison, Esq.:—
		Ashbourn ..... 25 0 0
		Alfreton ..... 6 13 0

		£	s.	d.			£	s.	d.			£	s.	d.	
Belper and Heage	.....	66	15	10	Northamptonshire.					B. and M. Soc. per					
Derby	.....	118	15	1	Yardley, Hastings	.....	5	3	0	Mr. Bain		.....	1	1	0
Bakewell	.....	11	0	1	Northumberland.					Dalkeith, C. L. G. (three		.....	0	11	0
Green Bank	.....	5	7	6	Morpeth Independent Ch.	.....	9	18	7	boys) for S. Sea Ship		.....	0	11	0
Ilkeston	.....	7	0	0	Newcastle Aux. Collec-					R. Rutherford, Esq.		.....			
Marlpool	.....	3	0	0	tions by Rev. J. Scott:—					(L. S.)		.....	11	0	0
Matlock Bath	.....	31	8	10	Alnwick	.....	25	0	0	M. Watt, Esq.		.....	1	0	0
Repton and Barrow, in-					Brantton	.....	11	10	6	Rose-street Ch. Sab.		.....			
cluding 1l. 10s. for					Wooler	.....	7	11	0	Morning School, per		.....			
Wid. and Orp. Fund	.....	18	16	0	Blyth	.....	2	5	0	Mr. Duncan		.....	2	0	0
Wirksworth	.....	12	7	0	Warkworth	.....	2	12	6	Earlston B. and M. Aux.		.....	4	0	0
Less exps. 15l. 14s. *	.....	290	9	4	Mrs. M. Forster (D.)	.....	5	0	0	Brechin Soc. for Mis-		.....			
* 207l. 13s. 6d. previously acknow-					Felton	.....	0	15	7	sions, Tracts & Schs.		.....	5	0	0
ledged.					Rothbury	.....	2	3	0	Mrs. Guthrie, sen....		.....	1	0	0
Devonshire.					Swalwell	.....	1	0	0	New Castleton, Liddes-		.....			
Beeralston	.....	12	14	3	Felling	.....	2	16	6	dale, U. Seccs. Cong.		.....			
Dawlish	.....	6	0	0	Hexham	.....	11	0	0	Soc. for religious pur.		.....			
Paignton	.....	8	16	8	Gateshead	.....	6	15	0	per Rev. J. Black ...		.....	2	10	0
Torquay, Mrs. Walker, for					Somersetshire.					Preston Pans, Mrs. Har-		.....			
Books for Nat. Teachers	.....	2	0	0	Bath Aux. Soc.	.....	90	0	0	per		.....	0	10	6
Durham.					Frome, Zion Chapel	.....	100	0	0	Juv. B. and M. Soc..		.....	1	10	0
Durham, gen. pur.	.....	29	15	6	Rook-lane	.....	14	8	9	James-place, Relief Ch.		.....			
For Fem. Education	.....	10	0	0	Surrey.					Mis. Assoc. Rev. Mr.		.....			
39l. 15s. 6d.					Camberwell, Legacy of					Kirkwood		.....	7	10	0
Gloucestershire.					late Mrs. Jennings, less					Leith, Relief Ch. Rev.		.....			
Aux. Soc. on account	.....	104	0	0	duty, 3 per Cents. Red.	.....	45	0	0	Mr. Muir, Soc. for reli-		.....			
Hampshire.					Omitted in the August Magazine.					gious purposes		.....	5	0	0
Totton	.....	5	2	6	Warwickshire.					Secession Students Mis.		.....			
Aux. Soc. per G. Starkins,					Aux. Soc. on account	.....	1000	0	0	Soc. per Rev. Mr.		.....			
Esq.:					Westmoreland.					Taylor		.....	2	13	6
Bishop's Stortford	.....	80	3	1	Kendal, Legacy of late					Alloa Parish, 1d. a week		.....			
G. Starkins, Esq.(D.)	.....	20	0	0	Miss M. A. Flintoff,					Sch. per Mr. T. Brydie		.....	5	0	0
Buntingford	.....	18	11	0	less duty, to be applied					South College-st. Relief		.....			
Hadham	.....	6	5	8	for the benefit of the					Ch. Assoc. for relig.		.....			
Hertford	.....	35	3	9	Caffre nation	.....	90	0	0	pur. Rev. Mr. French		.....	10	0	0
Hitchin, gen. pur.	.....	31	6	7	Yorkshire.					A Gentleman in the		.....			
For Mary Wayne and					Leeds Branch	.....	355	0	0	Country, per Dr. Aber-		.....	1	0	0
Maria Geard, in the					M. T. Baines, Esq. (D.)	.....	10	10	0	crombie		.....			
Neyoor School	.....	4	15	0	Byron-street Chapel ...	.....	19	18	9	Montrose Independent		.....			
Ware, Rev. G. Pearce*	.....	11	3	8	335l. 8s. 9d.					Ch. Prayer Meeting,		.....			
Rev. J. Lockyer	.....	3	1	6	Sheffield, &c. Aux. Soc.	.....	110	0	0	per Mr. W. Anderson		.....	2	10	0
Sawbridgeworth	.....	17	6	0	Doncaster	.....	39	2	0	Mrs. Japp		.....	0	10	0
Less exps. 7l. 10s. 3d.	.....	220	6	0	Collections by Rev. Jas.					Berwickshire (General)		.....			
* Including 4l. 12s. 6d. acknow-					Scott:—					Bible Soc. for Bibles,		.....			
ledged last month.					Swanland	.....	7	6	6	per T. Thomson, Esq.		.....	10	0	0
Ile of Wight.					Driffield	.....	14	6	6	Dunse		.....			
Ryde, W. W. per Rev. T.					Ilorsea	.....	6	0	0	Irvine Fem. Independ-		.....	4	0	0
S. Guyer	.....	5	0	0	Skipsea	.....	10	0	0	ent Bible Soc.		.....	4	4	0
Lancashire.					Pickering	.....	7	10	0	Mr. H. Watt		.....			
Garstang	.....	10	0	0	Rillington	.....	6	0	0	Secess. Students Mis.		.....	2	0	0
Leicestershire.					Kirby Moorside	.....	1	11	6	Soc.		.....			
Bardon Park, Mrs. J.					Guisborough	.....	2	15	6	Arbroath 1st United		.....			
Hood, for an Orphan at					For Native Schools	.....	0	11	0	Seccs. Cong. per Rev.		.....			
Chinsurah	.....	3	10	0	Stokesley	.....	3	3	9	J. Hay		.....	2	0	0
Lincolnshire.					Frodingham	.....	1	16	6	2nd ditto, per Rev. A.		.....			
Long Sutton, Master W.					Malton	.....	33	7	2	Sorley		.....	5	0	0
Edwards	.....	0	10	0	* 94 8 5					Elizabeth Nicol, per		.....			
Brigg, A bereaved Widow,					* 75l. previously acknowledged.					Rev. J. Hay		.....	0	10	0
per Rev. R. Knill	.....	5	0	6	WALES.					Legacy of late Miss I.		.....	41	10	0
Lincoln Aux. on account	.....	100	0	0	Swansea—					A. Gairden, per J.		.....	0	10	6
Middlesex.					Lady Huntingdon's Ch.	.....	7	3	2	Peddy, jun. Esq. less		.....			
Edmonton, Rev. S. Mum-					Castle-street Chapel ...	.....	11	10	0	duty and exps.		.....	41	10	0
mercy's Pupils	.....	2	0	6	Public Meeting	.....	7	12	6	Dr. R. Huie		.....	0	10	6
Monmouthshire.					Less exps. 17s.	.....	25	8	8			.....	138	2	0
English Independent As-					Ruthven, per Mrs. East-					IRELAND.					
sociation:—					man	.....	1	8	0	Stewartstown, Collec. by		.....			
Newport, gen. pur.	.....	31	15	10	Scotland.					Misses Hall, for Native		.....	6	0	0
For Chinese Mission	.....	1	5	6	Grahamston, for the Na-					Schools		.....			
Monmouth	.....	26	0	0	tive Teacher John Craig	.....	10	0	0	PARIS.					
Chepstow	.....	4	0	0	Edinburgh Aux. Soc. per					Medhurst, at the Tait-		.....	5	17	5
Usk	.....	3	0	0	G. Yule, Esq.:—					bout Chapel		.....			
Pontypool	.....	0	12	8	Pittenween, Relief Ch.					ST. PETERSBURGH.					
Brecon	.....	9	4	7						Legacy of late J. Meybohm,		.....			
Llanvaccas	.....	0	16	0						Esq.		.....	Ro. 500	0	0
		76	14	7											



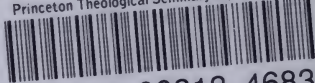
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